

KABEERA GUNAH

AUR

UNKA ANJAAM

Taleef :

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Romanised By:

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The Way Of Salafiyyah

KABEERA GUNAHON KA

BAYAN

1. Shirk Billah: Iski do qismein hain.

a) Shirk-e-akbar:

Allah Taala ke sath kisi dusre ki ibadat karna, Ya kisi tarah ki ibadat gairullah ke liye karna shirk-e-akbar kehlata hai, Maslan Gairullah ke liye zubah karna, pukarna, waghaira jaisi ibadat shaamil hain, Mushrikeen Allah Taala ki ibadat ke sath baaz dusri cheezon ki bhi ibadat kiya karte the, Uski gunah-e-

kabeera hone ki daleel mandarja-e-zail aayat-e-kareema hai:

Allah usko to beshak na bakshega ke uske sath shirk kiya jaaye lekin uske alawa gunah jis kisi ke chaahega baksh dega. (**Surah-e-Nisa : 48**)

b)Shirk-e-Asgar:

Aamaal-e-saaliha me Riyakaari aur dhikhawe ko kehte hain, Iski daleel irshaad-e-baani hai:

So badi kharabi hai aise namaziyon ke liye jo apni namaz ko bhula baithe hain, aur jo aise hain ke Riyakaari karte hain aur baratne ki cheezon ko bhi roke rehte hain, (**Surah-e-Maoon : 4-7**)

Isi silsile me Nabi s.a.w. hadees-e-qudsi me irshaad farmate hain:

Shirk ke maamle me shurakaa me sabse zyaada be niyaaz hon agar kisi ne neki karte waqt mere sath kisi aur ko bhi shareek kardiya to main use aur uske shirk ko chod deta hun, Yaani mujhe uski koi zarurat nahi hai, (Muslim aur Ibn Maaja ne riwayat kiya hai).

2. Qatal karna:

Allah Taala ka irshaad hai: Aur jo Allah Taala ke sath kisi aur mabood ko nahi pukarte aur jis (Insaan ki) jaan ko Allah ne haraam qarar de diya hai, use qatal nahi karte magar haan haq par , Aur na zina karte hain, aur jo koi aisa karega usko saza se saabiqa padega, Qayamat ke din uska azaab badhta jaayega aur usme hamesha zaleel hokar pada rahega, Magar jo tauba karle aur emaan le aaye aur neik kaam karta rahe.

3. Jaadu tona karna:

Allah Taala ka irshaad hai:

Albatta shaitan (hi) Kufr kiya karte the, wo logon ko seher
(Jaadugari ki) taleem dete the. (**Surah-e-baqra : 102**)

Nabi Kareem s.a.w. ne farmaya: Sath mohlik umoor se
ijtanaab karo:

1. Allah Taala ke sath shirk karna.
2. Jaadu tona karna.
3. Bila jurm kisi ko qatal karna.
4. Sood khana.
5. Yateem ka maal hadap kar jaana.
6. Maidan-e-jang se peet pher kar bhaag jaana.

7. Paak daman mimon auraton par tohmat lagana. (

Bukhari-o-muslim ne riwayat kiya hai, sahih aljaamih

hadees number : 144)

4. Namaz na padhna:

Allah Taala ka irshaad hai:

Phir unke baad aise na khalf ja nasheen hue jinhon ne namaz ko barbad kiya aur khuwaishaat ki perwi ki, so wo anqareeb qarabi se do chaar honge, Albatta jisne tauba karli aur emaan le aaya aur neik kaam karne laga.

(Surah-e-maryam : 59,60).

Nabi kareem s.a.w. ka irshaad girami hai:

“ Aadmi aur kufr ke darmiyaan bas namaz chod dene ka farq hai”. (Muslim ne riwayat kiya hai)

Dusri jagah irshaad-e-giraami hai:

“ Hamare aur un kaafiron ke darmiyaan namaz ka muaahida hai, to jisne namaz chodi usne kufr kiya”.

(Imaam Ahmed ne riwayat kiya hai).

5. Zakaat na dena:

Allah Taala ka irshad hai: Aur jo log isme baql karte hain jo kuch Allah ne unhein apne fazal se de rakha hai wo hargiz ye na samjhe ke ye unke haq me kuch acha hai, Nahi, balke unke haq me bahut bura hai, Han qareeb unhein qayamat ke din tauq pehnaya jaayega, us (maal) ka jisme unhon ne baql kiya.

6. Bila uzar Ramzan ke roze na rakhna :

Nabi s.a.w. ka irshaad hai:

Islaam ki bunyaad paanch cheezon par rakhi gayi hai : Is baat ki gawaahi dena ke Allah ke siwa koi mabood barhaq

nahi aur (Muhammad s.a.w.) Allah ke Rasool hain, Namaz qaim karna, Zakaat ada karna, Baitullah ka hajj karna aur Ramzan ke roze rakhna”.

(Imaam bukhari ne riwayat kiya, Fatahul Baari 549/1)

7. Istitaat ke ba wajood Hajj na karna:

Iski Daleel mazkoora baala hadees hai jise Imaam Bukhari ne riwayat kiya hai, Kyunke Hajj bhi islam ke paanch arkaan me se ek ahem rukn hai aur istitaa’t rakhte hue usko ada na karna gunah-e-kabeera hai.

8. Waalidain ki na farmaani:

Allah Taala ka irshaad hai:

Agar wo tere saamne budhape ko pahunch jaayein un dono me se ek ya wo dono, to unse uff bhi na kehna aur na unko jhidakna aur unse adab ke sath baat cheet karna aur unke

saamne muhabbat se inkasaari ke sath jhuke rehna aur kehte rehna ke Aye Mere parwardigaar! Un par rehem farma jaisa ke unhon ne mujhe bachpan me paala.

(Surah-e-al isra : 23,24).

Nabi s.a.w. ne farmaya:

“ Kiya main tumko gunah-e-kabeera me se sabse bade gunah ko na batadun? Sahaba r.a. ne arz kiya zaroor bata dein aye Allah ke Rasool , Aap s.a.w. ne farmaya: Allah ke sath karna aur waalidain ki na farmaani karna aur jhooti gawaahi dena”. **(Imaam bukhari ne riwayat kiya hai, Fatahal baari 405/10).**

9. Ahal-o-iqarib se qata taaluqi:

Allah Taala ka irshaad hai:

Kiya Tum logon se uske siwa kuch tauqa ki jasakti hai ke agar tum ulte muh phir gaye to zameen me fasaad barpa karoge aur aapas me qata rehmi karloge, Yahi log tauheen jin par Allah ne laanat ki hai, So unhein behra aur unki aankhon ko andha kardiya hai.

Nabi s.a.w. ka irshaad hai:

“ Jannat me rishton ko qatam karne waala shaks nahi jaayega”.

(Imaam Bukhari ne riwayat kiya hai, Fatahul Baari 415/10).

Mazeed Irshaad Farmaya: Rishton ko jodhne waala wo shaks nahi jo badle me rishte istwaar karta hai balke haqeeqi maanon ko jodhne waala wo hai jo toote hue rishte istawaar kare”

(Imaam Ahmedne riwayat kiya hai, Sahih Aljaamih hadees number 5385).

Isliye bhai! Sila rehmi ki taraf aage badho, baahami muhabbat-o-muaddat, ziyarat-o-mulaqaat aur nusrat-o-madadke zariye use furoq do aur qadre aeza risaani par sabar-o-tajammal se kaam lo, aur yahi haqeeqi maanon me sila rehmi hai, Allah Taala hum sab ko un taleemat par amal pera hone ki taufeeq de.

10. Zina kari:

Allah Taala ka irshad hai:

Aur zina ke qareeb bhi mat jao yaqeenan ye badi be hayaayi hai aur buri raah hai. **(Surah-e-isra : 32)**

Nabi kareem s.a.w. ka irshaad hai:

“Jab koi banda zina karta hai to emaan usse nikal kar sar ke upar saayiban ki maanind hojata hai aur jab wo usse baaz ajata hai to laut aata hai”.

(Imaam Abu Dawood ne riwayat kiya hai, Mulahiza ho, sahih aljaamih hadees 586).

Mazeed ek hadees me irshaad hai:

“ Aankh ka zina dekhna aur zuban ka zina fahash kalami hai aur hath ka zina pakadna hai aur pair ka zina chalna hai aur kaan ka zina sunna hai, Nafs to khuwaish-o-shohwat ka izhaar karta hai aur sharmgaah uski tasdeeq aur takzeeb karti hai”.

(Is hadees ko Imaam bkhari ne riwayat kiya hai)

Aur is daur me aankhon ki zinakaari television par auraton ki arbaan taswerein dekhne se bhi hoti hai aur us waja se

aise mushahid ka t.v. par bhi dekhna haraam qaraar diya gaya hai.

Har jagah ke aksar-o-beshtar t.v. programme aise hi mushahid par mushtamal hote hain, Allah Taala us se mehfooz rakhe.

11.Lawatat aur aurat ke dabarme mubashirat

karna:

Nabi kareem s.a.w. ka irshaad hai:

“Allah Taala us shaks ko nahi dekhega jo kisi mard se sohbat kare ya aurat ke dabar me mubashirat kare”. **(Is**

hadees ko Imaam tirmazi ne riwayat kiya hai, Sahih Aljaamih 7801).

12. Sood khori:

Allah Taala ka irshaad hai:

Jo log sood khate hain wo log khade na hosakenge magar us shaks ke khade hone ki tarah jise shaitan ne chukar khibti bana diya ho.

Nabi kareem s.a.w. ka irshaad hai:

Sood khori ke tahattar darje hain unme sabse khafeef aur hilka darja ye hai ke koi shaks apni maa ke sath zina kare aur sabse bada sood musalmaan bhai ki izzat hai”.(**Ise Haakim ne riwayat kiya hai, Sahih Aljaamih Hadees 3539).**

13. Allah Aur Rasool s.a.w. ki taraf jhooti baat mansoob karna:

Allah Taala ka irshaad hai:

Aur Qayamt ke din unlogon ke chehre siyah dikhenge
jinhone Allah par jhoot bola tha. (Surah : Al-Zumar : 60)

Nabi-e-Akram s.a.w ka irshad hai:

“Jo shaqs meri taraf jaan boj kar jhooti baat mansob kare
tu usko jahannum apna thikana samajhlana chahiye”

**(Ise Imaam Bukari ne riwayat kiya hai Fatahal Baari
1/102)**

Hazrath Hasan farmate hain:

“Agar Allah Ta’ala aur Rasoolallah s.a.w. ki taraf aisi
jhooti baat mansoob ki jaye jisse haraam halaal hojaye aur
halaal haraam hojaye tu yeh bilasubah kufr mahez hai”

14. Yateem ka maal khana:

Allah Taala ka irshaad hai:

Beshak jo log yateemon ka maal na haq khate hain wo bas apne pet me aag hi bharte hain aur wo anqareeb wo dehekti hui aag me jhonke jaayenge.

15. Maidan-e- jihaad se bhaag jaana:

Allah Taala ka irshaad hai:

Aur Jo koi unse apni pusht us roz pherega siwaye uske ke panetra badal raha ho ladayi ke liye ya kisi dusri fauj ki taraf panah le raha ho to wo Allah ke gazab me aajayega aur uska thikana jahannum hai aur wo bahut hi buri jagah hai. (**Surah-e-anfaal : 16**)

Haalat haazira me afsos ke Musalman sirf maidan-e-jihaad hi se nahi, Raah faraar ikhtiyaar kiye hain balke jihaad fi sabeelullah se bhi muh modhe hue hain, Bas Allah Taala hi se aman-o-aafiyat ki darquast hai.

16. Hukmuraanon ki apni riasa'ya ke sath dhokha baazi aur zulm-o-sitam karna:

Ilzaam to un logon par hai jo logon par zulm karte aur royee zameen par na haq sarkashi karte phirte hain, Aisa ke liye dardnaak azaab hai. **(Surah-e-shohra : 42).**

Nabi kareem s.a.w. ka irshaad hai:

“ Jo shaks hame dhoka de wo hum me se nahi hai”.

(Ise ibn maaja ne riwayat kiya hai, Sahih Aljaamih 6407).

Nez aapne farmaya: “ Zulm qayamat ke din taarikiyon ki shakal me hoga”.

Ek aur hadees me Aap s.a.w.farmate hain:

“ Jo hukmuraan apni riasa ke sath dhoka baazi ka maamla kare wo jahannumi hai”. (**Ibn asakarne riwayat kiya hai, Sahih aljaamih hadees : 2713**).

Ek aur hadees me aaya hai:

“ Jo shaks musalmaanon ke umoor ka zimma daar ho aur wo unki dosti aur zaruriyaat aur faqr-o-faaqe se be niyaaz hogaya, Allah Taala qayamat ke din us haakim ki dosti aur haajaton aur faqr-o-faaqe se be niyaaz hojayega”.

(**Imaam Abu dawood aur Ibn maaja ne riwayat kiya hai, Sahih aljaamih hadees 6595**).

Nabi kareem s.a.w. ne farmaya: “ Jab log munkiraat dekkar uspar rok tok na karen, to Allah Taala jald hi unpar aisa azaab musallat kardega jo sabhi ko apne lapeit me le lega”.

(Ise Imaam Ahmed ne riwayat kiya hai, Sahih al jaamih hadees 1974).

17. Faqr-o-takabbur aur khud pasandi:

Allah Taala ka irshaad hai:

Beshak wo (Allah Taala)Takabbur karne waalon ko pasand nahi farmata.

Jo Haq Taala ke sath Takabbur karta hai to uska emaan kuch faida mand na hoga, jis tarah iblees laeen ne kiya tha.

Nabi ikram s.a.w. ne farmaya:

“ Jannat me wo shaks nahi jaayega jiske dil me zara sa bhi kabr ho”.

Uspar ek shaks ne arz kiya ke Ya Rasoolallah har aadmi ye pasand karta hai ke uske libaas aur joote acche hon, To Rasoolallah s.a.w. ne farmaya:

“ Allah Taala jameel hai aur jamaal ko pasand farmata hai, Kabr –o-takabbur to haq se sarkashi aur logon ki taqeer hai yaani logon ko zaleel samajhna hai”.

(Ise Imaam Muslim ne riwayat kiya hai).

Isi Tarah Allah Taala ka irshaad hai:

Aur logon se apna ruq mat pher, Aur zameen par akadkar mat chal, Beshak Allah Kisi takabbur karne waale ko faqr jatane waale ko pasand nahi karta.

(Surah-e-luqmaan :18).

Nabi akram s.a.w. se ek hadees qudsi me marwi hai ke Allah Taala Irshaad farmate hai:

“ Azmat mera azaar hai, Aur badayi meri chadar hai, Jo shaks bhi un dono sifaat ke husool ke liye mujhse munaziaa’t karega usko main jahannum me daal dunga”.

(Imaam Muslim ne kitabul bar me riwayat kiya hai, Hadees 2620).

18. Jhooti gawaahi dena:

Allah Taala ka irshaad hai:

“ Aur wo log jo behuda jhooti baaton ke gawaah nahi bante.

Nabi kareem s.a.w. ne farmaya:

“ Kiya main tum logon ko kabayir me sabse bade gunahon ko na batla dun, wo ye hain: Allah Taala ke sath shirk karna, Waalidain ki na farmaani karna aur jhooti gawaahi dena”.

(Imaam bukhari aur muslim ne riwayat kiya hai, Fatahul baari 261/ 5).

19. Sharaab Noshi:

Allah Taala ka irshaad hai:

Aye emaan waalon! Sharab aur Juwwa aur but aur paanse to bas nari gandi baatein hain, Shaitan ke kaam hain, so unse bache raho, Taake falah paao.

Nabi s.a.w. ne farmaya:

“ Har nasha awar cheez sharab hai, aur har nasha awar cheez haraam hai”.

(Imaam Muslim ne riwayat kiya hai, Hadees 2003).

Ek dusri hadees me Rasoolallah irshaad farmate hain:

“ Allah Taala ki laanat hai, sharab par aur uske peene aur pilaane waale par aur furoqt karne aur khareedne waale par aur nichodne aur nichadwaane waale par aur Uthane waale par aur jiske liye uthakar le jaayi jaaye, uspar aur uski qeemat khane waale par”. **(Imaam Abu dawood aur**

haakim ne riwayat kiya hai, Sahih Aljaamih hadees 5091).

20. Juwwa baazi:

Allah Taala ka irshaad hai:

Aye Emaan waalon! Sharab aur juwwe aur but aur paanse nari gandi baatein hain, Shaitan ke kaam hain, so unse bache raho taake palan paao. **(Surah-e-al maaida : 90).**

21. Paak daman auraton par tohmat lagana:

Allah Taala ka irshaad hai:

Jo log Tohmat lagate hain paak daaman auraton par jo be qabar hain, emaan waaliyaan hain, unpar laanat hai dunya aur aaqirat me, aur unke liye saqt azaab rakha hua hai.

(Surah-e-noor : 23)

“ Qazaf ” (Tohmat) ke maani ye hain ke koi shaks kisi aurat ya paak daman shareef do sheera ke mutalliq ye kahe ke wo zina kaar hai ya usi jaisi na munasib alfaz istimaal kare, Wallahu Aalam.

22.Maal-e-ganeemat me khiyanat karna:

Baitul maal aur zakaat ke amwaal se baqair kisi istihaaq ke kisi cheez ke lene ko islaam me galool kehte hain, isi tarah se kisi ne maal-e-ganeemat ki taqseem se qabal koi cheez leli, Ya imaamul Muslimeen ki ijazat ke baqair baitul maal ya zakaat ki raqam se jo fuqra-o-masakeen ke liye maqsoos hain, unme se koi cheez haasil karli to wo qayamat ke din use apni gardan par laade hue haazir hoga. Usi ke mutabiq Allah Taala ka irshaad hai:

Aur jo koi qiyanat karega wo qayamat ke din apni qiyanat ki hui cheez ko haazir karega. (**Surah-e-al-imran : 161**)

23. Chori karna:

Allah Taala ka irshaad hai:

Chori karne waala mard aur chori karne waali aurat, dono ke hath kaat daalo, unke kartuton ke iwaz, Allah ki taraf se ibratnaak saza ke taur par, Aur Allah bada quwwat wala aur daana-o-beena hai. (**Surah-e-almaaida: 38**).

24. Raah zani karna:

Logon ke maal-o-dawlat chori karna aur zabardasti lootna aur unki izzat-o-aabaru ko pamaal karna, jabke wo halat-e-safar me hon, aur unhein majboor karke cheezon ka haasil karna hai, Allah Taala ka irshaad hai:

Jo Log Allah aur uske Rasool s.a.w. se ladte hain aur zameen me fasad phelaane me lage rehte hain, unki saza bas yahi hai ke wo qatal kiye jaayein ya sooli diye jaayein, ya unke hath aur pair muqalif jaanib se kaate jaayein, ya wo mulk se nikal diye jaayein, ye to unki ruswaayi dunya me hui aur aaqirat me unke liye bada azaab hai.

(**surah-e-maayida : 33**)

25. Jhooti qasam khaana:

Nabi kareem s.a.w. ka irshaad hai:

Jis shaks ne jhooti qasam is liye khaayi taake kisi musalmaan bhai ka maal eenth le , to wo qayamat me Allah Taala se aise haal me mulaqat karega ke Allah Taala usse naraz hoga”.

(Imaam bukhari ne riwayat kiya hai, Mulahiza ho fatahul baari 213/8).

Ek dusri Hadees me irshaad farmate hain:

“ Gunah-e-kabeera ye cheezein hain: Allah Taala ke sath shirk karna, Aur walidain ki na farmaani karna, aur kisi nafs ko qatal karna, aur jhooti qasam khana”.

(Imaam bukhari ne riwayat kiya hai, Mulahiza ho fatahul baari 555/11).

26. Zulm-o-sitam karna:

Zulm logon ke amwaal ko na jaiz aur zaalimana tareeqe se haasil karne se hota hai aur logon ke sath gaali gulooj karne aur maarne peetne aur kamzoron ke sath ziyaadati waqaira karne se hota hai, un sabhi sooraton me zulm-o-sitam hota hai.

Allah Taala ka irshaad hai:

Aur anqareeb un logon ko maloom hojayega jinhon ne zulm kar rakha hai ke kaisi jagah unko loot kar jana hai.

(Surah-e-shoa'ra : 227)

Nabi kareem s.a.w. ka irshaad hai:

Zulm-o-sitam karne se ijtanaab karo isliye ke zulm qayamat ke din tareeki hi tareeki hoga.

(Imaam muslim ne riwayat kiya hai).

27. Zaalimaana tax wusool karna:

Is Tarah ki raqam wusool karne waala dakuwon se mushaba hota hai, kyunke usme logon par zabardasti tax musallat kiya jaata hai aur tax ka lagane waala aur uski wusool yaabi karne waala aur uska likhne waala, sabke sab us jurm me shareek hain, sab haraam khori karne waale

hain, aur wusooliyaabi karne waala is zaalimana amal me sabse bada madadgaar hota hai. Balke wo barah-e-raast khud zaalim hota hai.

Allah Taala ka irshaad hai:

Ilzaam to un logon par hai jo logon par zulm karte aur zameen par na haq sarkashi karte phirte hain, Aison ke liye dardnaak azaab hai. (**surah-e-sho'ra : 42**)

Ek dafa Nabi kareem s.a.w. ne logon se daryaaft farmaya ke kiya tum log jaante ho muflis koun hai? Logon ne arz kiya ke jiske paas maal-o-mata na ho, Aap s.a.w. ne irshaad farmaya: Haqeeqi maanon me meri ummat me muflis wo shaks hai jo qayamat ke roz namaz,roza, zakaat waqaira lekar haazir hoga, aur aisi halat me haazir hoga ke kisi ko dunya me gaali di hogi, Kisi ko tohmat lagayi hogi, kisi ka

maal hazam karliya hoga, kisi ki khoonrezi ki hogi ya kisi ko na haq maara peeta hoga, to jis shaks ko maslan usne gaali di hogi use uski nekiyaan de di jaayengi aur dusre ko maslan jisko usne maara peeta tha, usko bhi uski nekiyaan de di jaayengi, phir agar muzaalim ke ada hone se pehle jo uspar hain, uski nekiyaan qatam hogayi to un mazlumon ke gunaah us zaalim ke sar daal diye jaayenge phir usko jahannum me phenk diya jaayega.

28. Haraam khori karna aur maal ke husool ke liye jaiz-o-na jaiz ki tameez karna:

Allah Taala ka irshaad hai:

Aur aapas me ek dusre ke maal na jaiz taur par mat khao.

(Surah-e-baqra : 188).

Nabi kareem s.a.w. irshaad farmate hain:

“ Ek shaks jo lamba safar karta hai, parakanda haal, gird aalood, apne haathon ko aasman ki taraf utha kar kehta hai ke Aye mere Rab! Aye mere Rab! (Yaani gid gidakar dua karta hai) halanke uska khana haraam hai, uska peena haram hai, uska pehenna haram hai, aur haraam maal hi se uski parwarish hui hai, to uski dua kis tarah qubool hogi”?

(Imaam Ahmed aur Muslim aur Tirmazi ne riwayat kiya hai, Mulahiza ho sahih aljaamih 2744).

29. Khud khushi karna:

Allah Taala ka irshaad hai:

Aur Apni jaanon ko mat qatal karo, beshak Allah Tumhare haq me bada meherbaan hai, aur jo koi aisa karega sarkashi aur zulm ki raah se to hum anqareeb usko aag me daal denge aur ye Allah Taala ke liye aasan hai.

(Surah-e-Nisa : 29,30).

Nabi kareem s.a.w. ka irshaad hai:

“ Jis ne lohe ki kisi cheez se khudkhushi karli to wo jahannum ki aag me usi lohe ke zariye hamesha hamesha apne peit ko zaqmi karta rahega, aur jisne zeher pikaar khudkhushi karli wo jahannum ki aag me hamesha hamesha apne hath se zeher khata rahega aur jisne pahad se chlang lagakar khudkhushi karli wo dozaq ki aag me hamesha chalang lagata rahega”.

(Imaam Muslim ne uski riwayat ki hai, mulahiza ho annawi 577/1).

30. Darooq goyi ka aadi hona:

Nabi kareem s.a.w. ne farmaya: “ Jhoot buraiyon ki taraf le jata hai aur buraiyaan jahannum tak pahuncha deti hain,

aur aadmi barabar jhoot rehta hai hatta ke Allah Taala ke yahan jhoota likh diya jaata hai”. (**Imaam Bukhari aur Muslim ne riwayat kiya hai, Mulahiza ho fatahul baari 507/10**).

Allah Taala ka irshaad hai:

Aur jhooton par Allah ki laanat bhejein.

(**Surah-e-Aal-e-imran : 61**).

31. Islaami qawaneen ke khilaaf faisla karna:

Allah Taala ka irshaad hai:

Aur jo koi Allah ke naazil kiye hue (Ahkaam) ke mutabiq faisla na kare, to yahi log to kaafir hain. (**Al maaida ; 44**).

Aur jo koi Allah ke naazil kiye hue ahkaam ke mutabiq faisla na kare to aise hi log to zaalim hain.

(**Al maida : 45**).

Aur jo koi Allah ke naazil kiye ahkaam ke muafiq faisla na kare to aise hi log to faasiq hain. (**surah-e-Almaida : 47**)

32. Faisla karne par rishwat lena:

Allah Taala ka irshaad hai:

Aur aapas me ek dusre ka maal na jaiz taur par mat khao aur na use hikaam tak pahunchao is qarz se ke tumhein logon ke maal ka ek hissa zaalimana tareeqe se khane ka mauqa mile dar aan halanke tum jaan rahe ho.

(**Surah-e-baqra : 188**).

Hadees me aaya hai ke Allah Taala ki rishwat lene aur dene waale par laanat hai .

Nez Aapne irshaad farmaya:

“ Jis ne kisi ke liye sifarish ki phir uski waja se use koi hadya diya gaya, aur usne usko qubool karliya, to usne sood ke ek bade darwaze me ghusne ka irtakaab kiya”.

(Imaam Ahmed ne riwayat kiya hai, mulahiza ho sahih aljaamih hadees : 6316).

33. Auraton aur Mardon ka baahami tashba ikhtiyaar karna:

Nabi s.a.w. ne farmaya:

“ Allah Taala ne un auraton par jo mardon se mushabihat ikhtiyaar karti hain aur un mardon par jo auraton se mushabihat ikhtiyaar karte hain, laanat farmaayi hai”.

(Imaam Ahmed waqaira ne riwayat ki hai, Mulahiza ho sahih aljaamih 5100).

34. Dewas Sifat (Be gairat) hona:

Nabi s.a.w. ne farmaya:

“ Teen Tarah ke aadmiyon par Allah Taala ne jannat haraam kardi hai: Sharab nosh karne waala, Waalidain ki na farmaani karne waala, aur wo dewas (Begairat) shaks jo apne ahl-e-khana ke sath be hayaayi kiye jaane ko bardaasht karta hai”.

(Imaam ahmed ne riwayat kiya hai, Mulahiza ho : Sahih aljaamih 3052).

Dewas: Is shaks ko kehte hain jo apni biwi ke sath be hayaayi-o-zinakaari waqaira (Naoozubillah) ko jaante ya dekhte hue bhi khamosh rahe ya use roshan qayali samjhe, Wallahu aalam.

35. Halala karna aur karwaana:

Nabi s.a.w. ne farmaya:

“ Halala karne waalon aur karane waalon par Allah ki laanat hai”.

(Imaam Ahmed ne riwayat kiya hai, Mulaahiza ho sahih aljaamih 5101).

Halala ki soorat-e-haal is waqt pesh aati hai jab koi shaks apni biwi ko teen talaaq dede, Chunanche wo apni biwi ko dubara us waqt tak haasil nahi karsakta jabtak wo aurat kisi dusre musalmaan se nikkah na karle, phir wo apni marzi se use sharyi talaaq dede, uske baad wo aurat apne saabiqa shohar ke paas naya nikkah karke wapas aasakti hai.

Aur Muhallal (Halala karne waala) wo hai jo kisi aurat se zaahiri taur par nikkah karta hai, taake saabiqa showhar ke liye uski biwi halal hojaye, Wallahu aalam.

36. Peshab se taharat na haasil karna:

Aur ye esa'yion ki aadat hai, Hazrat Ibn Abbasr.a.se riwayat hai ke Nabi s.a.w. ne ek dafa do qabron ke paas se guzarte hue farmaya:

“ Un dono qabar waalon par azaab horaha hai aur ye azaab kisi badi cheez ki waja se nahi horaha hai (ek riwayat ke mutabiq farmaya balke wo badi cheez hai) unme ek qabar waala to peshab se nahi bachta tha aur dusra chogal khor kiya karta tha”.

(Imaam Bukhari-o-Muslim ne riwayat kiya hai, Mulahiza ho alfatah 472/10).

Jo shaks peshab se apne jism aur kapde ko mehfooz nahi rakhta wo najas rehta hai halanke Allah Taala ka hukum hai:

Aur apne kapdon ko paak rakhiye (**Almudassir : 4**).

Isliye Musalmaan bhaiyon ko mazkoora waaqiya se ibrat-o-sabaq haasil karna chahiye aur apne jism aur kapdon ko peshab waqaira ki najasat se bachana chahiye aur agar lag jaaye to fauran usse paaki haasil karna chahiye, Allah Taala Apne fazal-o-karam se is bala se mehfooz rakhe, wo bada rehem karne waala hai.

37. Jaanwar ke chehre ka daagna:

Nabi s.a.w. ka irshaad hai:

“ Kiya tumko iska ilm nahi ke main ne har us shskas par laanat bheji hai jo kisi janwar ke chehre par daage ya use chehre par maare.

(**Imaam Abu Dawood ne riwayat kiya hai, mulahiza ho sahih aljaamih 1326**).

38. Dunya ke liye ilm haasil karna aur ilm ka chupana:

Allah Taala ka irshaad hai:

Beshak jo log chupate hain us cheez ko jo ke hum khuli hui nishaniyon aur hidayat ke taur par naazil kar chuke hain, Baad uske ke hum ise logon ke liye kitaab me bayaan kar chuke hain, Yahi wo log hain jin par Allah Laanat karta hai aur Laanat karne waale laanat karte hain, Albatta jo log tauba karelein aur apne tarz-e-amal ko durust aur zaahir kardein, ye wo log hain jisko main maaf kardunga aur main bada tauba qubool karne waala, bada rehem karne waala hun. (**Surah-e-baqra : 159,160**).

Nabi s.a.w. ne farmaya:

“ Jis shaks ne ilm-e-deen isliye haasil kiya taake behes-o-mubahisa kare naadanon se ya faqar kare aalimon par ya logon ko apni taraf muwajja kare, Allah Taala usko jahannum me daaqil karega”.

(Imaam Ibn Maaja ne riwayat kiya hai, Mulahiza ho sahih aljaamih hadees 6158).

Dusri hadees me aapka irshaad hai:

“ Jis ne ilm ko jis se Allah ki raza mandi haasil hoti hai, dunya ki garz se seekha qayamat ke din usko jannat ki bu bhi na milegi”

(Imaam Abu Dawood ne riwayat kiya hai , Mulahiza ho sahih aljaamih 6159).

39. Qiyanath karna:

Allah Taala ka irshaad hai:

Aye emaan walon! Qiyath na karo Allah aur uske Rasool ke sath aur na apni amanaton me qiyath karo, halanke tum jaante ho. (**Surah-e-anfaal : 27**)

Nabi s.a.w. ne farmaya:

“Jisme amandaari nahi wo emaandaar nahi aur jisme wafa daari nahi wo deendaar nahi”

(**Imaam Ahmed aur Ibn haban ne riwayat kiya hai, mulahiza ho Sahih aljaamih hadees : 7179**).

Nabi s.a.w. ne farmaya:

Jis me ye chaar sifaat paayi jaayein wo pakka munafiq hoga, aur jis shaks me inme se koi ek sifat hoto usme nifaaq ki ek sifat hogi taanke use chod de, un chaar sifaat

me se ek sifat aapne ye bayan farmayi hai ke jab uske paas amanat rakhi jaaye to usme qiyanath kare”.

(Imaam Bukhari aur Muslim ne riwayat kiya hai).

40. Ehsaan jhatlana:

Allah Taala ka irshaad hai:

Aye emaan waalon! Apne sadqaat ko ehsaan jatakar aur aziyyat pahunchakar baatil na karo.

Nabi s.a.w. ne farmaya:

“ Allah Taala qayamat ke din teen tarah ke logon se na to baat karega aur na unhein dekhega aur na hi unhein (gunahon) se pak saaf karega aur mazeed baraan aise log dardnaak azaab se do chaar honge (pehla) wo shaks jo taqne se neeche kapde pehne, dusra wo shaks jo ehsaan

jhatlaakar kisi ko kuch de, teesra wo shaks jo jhooti qasam khakar apna maal furoqt kare”.

(Imaam Muslim ne riwayat kiya hai)

41. Qaza-o-qadar ka inkaar karna:

Allah Taala ka irshaad hai:

Humne har cheez ko (ek khaas) andaaze se paida kiya hai.

(Surah-e-qamar : 49).

Nabi s.a.w. ne farmaya:

“ Waalidain ki na farmaani karne waala aur taqdeer ka inkaar karne waala aur sharab nosh karne waala jannat me daagil nahi hoga”. **(Kitabus sunna me shaikhul baani ne is hadees ko husn qarar diya hai, Dekhiye hadees 321)**

42. Tajassus karna:

Allah Taala ka irshaad hai: Aur tajassus na kiya karo.

(Surah-e-hujraat : 12).

Nabi s.a.w. ne farmaya:

“ Jo shaks (chupke chori) logon ki un baaton ko sune jinka sunna wo pasand na karte ho to uske kaan me (qayamat ke din) seesadaala jaayega, aur jisne jhoota khuwaab bayan kiya usse (Aaqirat me) jo main girah lagane ko kaha jaayega”.

(Ise tibraani ne riwayat kiya hai, Sahih aljaamih hadees 6028).

43. Choghal khor karna:

Allah Taala ka irshaad hai:

Aur aap aise shaks ka bhi kehna na maaniyega jo badi qasmein khane wala hai, zaleel hai, taana baaz hai, choghal khori karte phirta hai. (Surah-e-qalam : 10,11).

Namaam ise kehte hain jo fasaad phelaane ki garz se logon ke mabain idhar ki baatein udhar kare.

Hazrath Ibn Abbas r.a. se marwi hai ke Nabi-e-Akram s.a.w. ne ek baar do qabron ke paas se guzarte hue farmaya: “Un dono par azaab horaha hai aur yeh azaab bazaher kisi badi cheez ki wajah se nahin ho rahi hai (halan ke wo badi cheez hai) un mein ek (qabar wale ko isliye azaab ho raha hai ke wo) logon ke darmiyan chugal khori kiya karta tha” **(Imaam Bukari ne riwayat kiya hai’ mulahiza ho Fatahal Baari 472/10)**

44. Laa'n-o-Taa'n karna:

Nabi s.a.w. ka irshaad hai :

“ Mualmaan ka gaali dena fisq hai aur usse jang karna kufr hai”.(**Ise Imaam Bukhari ne riwayat kiya hai, Mulahiza ho fatahul baari 110/ 1).**

Nez aapne farmaya:

“ Jab koi banda kisi par laanat bhejta hai to wo laanat aasman ki taraf jaati hai, chunanche aasman ke darwaaze uspar band hojate hain, phir wo zameen ki jaanib wapas aane lagti hai to uske bhi darwaaze band kardiye jaate hain, phir wo daayein baayein gardish karti rehti hai aur jab use koi mustaqar nahi milta to wo laanat kiye jaane wale ki jaanib laut jaati hai agar wo uska mustahaq hota

hai warna laanat karne waale hi ke upar musallat hojati hai”.

(Ise Imaam Abu dawood ne riwayat kiya hai, Mulahiza ho 1272).

Aye mere bhai! Aap ko ye jaan lena chahiye ke tamaam musalmaanon ka ispar ijma’ hai ke kisi musalmaan par laanat bhejna haram hai, khuwaah kaise bhi halaat paida hojayein, Haan amoomi taur par bure aqlaaq-o-sifaat walon par laanat ki jasakti hai, Jaise koi ye kahe Zalimon par Allah ki laanat ho, Kaafiron par Allah ki laanat ho, Tasweer banane walon par allah ki laanat ho.

45. Gaddari aur be wafayi karna:

Nabi s.a.w. ne farmaya:

“ Jis shaks me chaar tarah ki sifaat paayi jaayein, wo pakka munafiq hoga aur jisme unme se koi ek sifat maujood ho to wo nifaaq ki ek sifat ka haamil samjha jaayega ta’anke use chod de, Jab uske paas amanat rakhi jaaye to usme qiyath kare aur guftagu kare to jhoot bole, aur jab wada kare to uski khilaf warzi kare, Aur jab jhagda kare to gaali gulooj karne lage”.

(Imaam Bukhari ne riwayat kiya hai, Mulahiza ho fatahul baari 89/1).

Nabi s.a.w. ka irshaad hai:

“ Har gaddar shaks ke sath qayamat ke din ek jhanda hoga, (jo uske baqadar uzar chota –o- bada hoga) aur kaan

kholkar sunlo! Ameerul momineen ke khilaaf ilm gadar buland karne se buri koi gaddari nahi hai”.

(**Imaam Muslim ne riwayat kiya hai, Mulahiza ho sahih aljaamih hadees : 1570).**

46. Kaahinon aur najumiyon ki tasdeeq karna:

Nabi s.a.w. ne farmaya:

“ Jo shaks kisi najumi aur kaahin ke paas jaaye aur uski baat ki tasdeeq kare to usne shariyat-e- Muhammadiya ka inkaar kardiya”.

Nez Nabi Kareem s.a.w. ne farmaya:

“ Jis shaks ne kisi najumi ke paas jakar kuch poocha to uski chalees raaton ki namaz qubool nahi hogi”.

(Imaam Muslim ne riwayat kiya hai).

47. Showhar ki na farmaani karna:

Allah Taala ka irshaad hai:

Aur jin auraton se tumhein sarkashi ka andesha hoto unhein naseehath karo aur unhein khuwab gaahon me tanha chod do aur unhein maaro phir agar wo tumhari itaa't karne lagein to unke khilaaf bahane na dhundo beshak Allah Bada rafa't wala hai, Bada azmat wala hai.

Nabi s.a.w. ne farmaya:

Jab koi mard apni biwi ko hum bistari ke liye bulaye aur wo inkaar karde aur mard naraz hokar shab guzare to farishte us aurat par subha tak laanat bhejte rehte hain”.

(Imaam Bukhari ne riwayat kiya hai, Mulahiza ho fatahul baari 314/6).

Nabi s.a.w. ne farmaya:

“Agar main kisi ko gairullah ke sajde ka hukm deta to aurat ko hukm deta ke wo apne showhar ko sajda kare, Qasam hai us zaat paak ki jiske khabze me meri jaan hai, Aurat apne parwardigaar ke huqooq ki adayegi se us waqt tak sabgadosh nahi hosakti jab tak ke apne showhar ke tamaam huqooq ki anjaam dahi na kare, Hatta ke agar showhar use bulaye aur ye kaja wo par hai tab bhi inkaar na kare”.

(Imaam Ahmed ne riwayat kiya hai, Mulahiza ho sahih aljaamih hadees : 5295).

Isi tarah ek dusri hadees me Nabi s.a.w. ka irshaad hai:

“ Allah Taala us aurat ki taraf nahi dekhega jo apne showhar ki shukur guzar nahi hoti halanke wo usse mustaqna nahi hosakti hai”.

(Mulahiza ho alahadees sahiha 389).

Isliye har musalman khatoon ke liye zaroori hai ke wo apne showhar ki khushnudi haasil karne ki har mumkin koshish kare aur uski narazgi ke asbaab se gareez kare aur kisi shar'yi-o-fitri aa'zaar jaise haiz-o-nifas aur rozon ke ayyam me na hote hue showhar ki khuwahishat ko poori karne de, Hamesha sharm-o-haya ke zewar se aahista rahe aur showhar ki itaa't aur farmabardari kare aur uski narazgi se bachne ko mata'a hayaat samjhe.

Nabi s.a.w. ne farmaya:

“ Agar aurat (Sahih Maa’non me) Showhar ke huqooq se waaqif hoto uske din-o-raat ke khane ki tayaari se us waqt tak na baithegi jabtak wo usse faariq na hojaye”.

(Ise Tibrani ne riwayat kiya hai, Mulahiza sahih aljaamih 5295).

Hazrat Ayesha r.a. farmati hain ke aye Auraton! Tumhein apne apne showharon ke huqooq ka sahih andaza hojaye to tum me ki har aurat apne chehre ki gaal se showhar ke qadmon ke gard-o-gubaar saaf karegi.

Isi tarah Nabi s.a.w. ne farmaya:

“ Main Jannat me jhanka to usme aksariyat fuqra ki nazar aayi aur jahannum me nazar daali to aksariyat auraton ki dhikhayi di”.

(imaam Ahmed ne riwayat kiya hai, Sahih aljaamih 1031).

Imaam Zehni us hadees par tabsira karte hue likhte hain ke auraton ke is kasrat se jahannum me jaane ki waja ye hai ke wo Allah Taala aur Rasool s.a.w. aur apne showharon ki farma bardari me kotaahi karti hain, aur ba kasrat be pardagi me maloos hoti hain, aur be pardagi ke maani ye hain ke jab baahar nikalne ka irada karti hain to ache se ache libaas zaib tan karti hain aur achi tarah banao singaar karke husn-o-jamaal ka muzaahira karte hue nikalti hain aur logon ko fitna me daalti hain aur agar wo mehfooz rahein aur logon ki hawas ka shikaar na hue to

log unki taraf bad nigaahi karke gunahon se mehfooz na rah sakein.

Nabi s.a.w. ne farmaya:

“ Aurat parda me rehne waali shay’e hai, jab bahar nikal jaati hai to shaitan use takne lagta hai”.

(Imaam Tirmazi ne riwayat ki hai, Mulahiza ho sahih aljaamih hadees 6690).

Imaam zehbi r.a. farmate hain ke aurat jab apne ghar ke andar hoti hai to Allah Taala ke nazdeek azeemus shaan hoti hai, Aurat ke liye raza-e-ilaahi ke husool ka sabse behtareen tareeqa ye hai ke wo chiraag khaana rahe aur showhar ki itaa’t kare aur Allah Taala ki ibadat kare.

(Mulahiza ho kitabul Kabayir liz zahbi, suad 176).

Nabi kareem s.a.w. ka irashaad hai:

“ Aurat parda me rehne waali cheez hai aur jab wo apne ghar se bahar nikalti hai to shaitan use takne lagta hai, halanke wo apne ghar ki khotri me rehte hue Allah Taala se qareeb tareen rehti hai”.

(Ise Tibrani ne riwayat kiya hai, Mulahiza ho hadees 2067).

Nabi kareem s.a.w. ka irashaad hai:

“Main ne apne baad mardon ke liye auraton se bada koi fitna nahi choda hai”.

(Imaam Muslim ne riwayat kiya hai, Mulahiza ho hadees 2067).

Nabi kareem s.a.w. ka irashaad hai:

“ Jab koi aurat apne showhar ko dunya me takleef pahunchati hai to jannat me uski hoor biwiyaan kehti hain Khuda tumhara naas kare tum usko taklifein na pahunchao, isliye ke wo tumhare paas aarzi amanat hai aur jald hi tumse faraq haasil karke hamare paas aajayega”.

(Imaam Ahmed aur Tirmazi ne riwayat kiya hai, Mulahiza ho sahih aljaamih 7192).

Isliye ek musalmaan khatoon ke liye zyaada munasib hai ke wo chiraag khaana bani rahe aur Allah Taala ki ibadat guzaar aur showhar ki muteeh aur farmabardar rahe aur uske huqooq ki riaya't kare aur uske sath bad aqlaaqi na kare.

Is silsile me Nabi s.a.w. ka irshaad hai:

“ Teen Tarah ke log Allah Taala se dua’yen karte hain lekin unki duayein qubool nai ki jaati, ek wo shaks hai jiske nikkah me koi bad qalq aurat ho, lekin wo usko talaq nahi deta, Dusra wo shaks hai jiska maal kisi ke zimme ho lekin wo uspar gawaah nahi banata, Teesra wo shaks hai jo kisi bewaqoof ko maal ata karta hai, halanke Irshaad-e-Baari taala hai:

“Aur Kam aqlon ko apna maal na dedo

.(Sahih aljaamih 3075), (Surah-e-Nisa : 5).

Mazkoora Baala Saari hadeesein aurat ke zimma showhar ke huqooq ki ahmiyat ko batati hain, Humne is masla par qadre tafseel se isliye roshni daal di hai kyunke maujooda

daur me Musalmaan auraton me maqribi tehzeeb-o-tamaddun se fareeftagi aur ameriki aur yuropi faajira-o-faahisha auraton ki taqleed badhti jaarahi hai aur wo bhi un hi ki tarah be hayaayi-o-be pardagi se ban thankar sair-o-tafreeh ke liye gharon se baahar nikalne lagi hain, Aur unhon ne apne showharon ki na farmaani me maqribi auraton ki taqleed shuru kardi hain, Aur bahut se murdam numa showharon ke umoor unki auraton ke hath me hogaye hain, Allah Taala aisi soorat-e-haal se panah me rakhe aur parda daar neik khuwateen ki tedaad me izaafa farmaye.

Meri Naseehat hai ke aye Musalmaan Bhai! Aap parda nasheen aur deendaar aurat se shaadi karein jo apni aur

aapki izzat-o-aabaru aur maal-o-dawlat ki hifazat kare aur jo ban than kar aur khusbu me muattar hokar na nikle aur aapki farmabardaar ho, Kyunke jis kashti ke naaqiza do hote hain wo qarq aab hojati hai.

Isi Tarah apni biwi ko khair-o-bhalayi ki naseehat karte rehna chahiye jaisa ke Nabi s.a.w. ne farmaya:

“ Auraton ko khair-o-bhalayi ki baaton ki takeed karte rehna chahiye”.

Kyunke aurat tedhi phasli se paida hui hai aur phasli ka sabse tedha hissa upar wala hota hai, to agar tum usko seedha karna lagoge to tod doge aur agar usi tarah chod doge to tedhi hi rahegi, isliye auraton ko khair-o-bhalayi ki takeed karte raha karo”.

(Imaam Bukhari ne riwayat kiya hai, Mulahiza ho alfatah 253/9).

Isi tarah Auraton ko Allah Taala ki itaat aur uske ahkaam ki ittiba ka hukm karna chahiye aur un tamaam baaton aur aadaat se ijtanaab ki takeed karni chahiye jin se Allah Taala ne roka hai, Aur yahi Jannat tak le jaane waala raasta hai.

48. Kapdon aur deewaron aur phattaron par tasweerein banana:

Nabi kareem s.a.w. ka irashaad hai:

“ Jo log aisi taswwerein banate hain wo qayamat ke din azaab se do chaar honge aur unse kaha jaayega ke tumne jin cheezon ko banaya hai unki banayi hui cheezon me rooh daal kar zinda karo”.

(Imaam Bukhari aur Muslim aur unke alawa dusre muhaddiseen ne riwayat kiya hai, M,ulahiza ho fatahul baari 383/10).

Hazrat Ayesha r.a. farmati hain ke ek dafa Nabi s.a.w. mere yahan tashreef laaye aur main ne ek taaq ya almaari par ek parda daala hua tha aur us parde me tasweerein thi, Rasoolallah s.a.w. ne jab usko dekha to phaad daala aur farmaya ke sabse zyaada saqt azaab me qayamat ke roz wo log honge jo Allah Taala ki sifat taqleeq ki naqal utarte hain, Hazrat Ayesha r.a. farmati hain ke phir humne uske ek ya do takye bana daale.

(Imaam Muslim ne riwayat kiya hai, Hadees 1366).

49. Musibat ke waqt nauha giri aur seena kobi

karna:

Nabi kareem s.a.w. ka irashaad hai:

“ Jo shaks chehre ko zad-o-kob kare aur girebaan phaade, aur jaahilana naara baazi kare wo hum me se nahi hai”.

(Imaam Bukhari ne riwayat kiya hai, Mulahiza ho alfatah 163/3).

50. Sarkashi Karna:

Allah Taala ka irshaad hai:

“ Ilzaam to un logon par hai jo logon par zulm karte aur zameen par na haq sarkashi karte phirte hain, aison ke liye dardnaak azaab hai.

Nabi kareem s.a.w. ka irashaad hai:

“ Allah Taala ne mere paas ye wahi bheji hai ke log baahimi taur par tawazih aur inkasaari se pesh aayein taa’nke koi kisi faqar-o-mubahaat na kare aur koi kisi par zulm-o-ziyaadati na kare”.

(Imaam Muslim ne riwayat kiya hai, Mulaahiza ho annawi 385/10).

Nez Nabi kareem s.a.w. ka irashaad hai:

“ Sarkashi aur qata rehmi se badkar koi gunah dunya me jald az jald saza ka aur aaqirat me azaab ka muajjib nahi”.

(Ise Imaam Abu Dawood waqaira ne riwayat kiya hai).

51. Kamzoro, Gulamo, Bandiyo, Biwiyo Aur Janwaro Par Zulm-o-Ziyadati Karna:

Nabi-e-Kareem s.a.w. ne farmaya:

“Jis ne apne gulam ki kisi aise fa’al par pitaya ki jise usne nahi kiya tha ya use tamancha mara, tu uska kuffarah yeh hai ke wo use azaad karde”. (Mulizah ho Sahih Muslim 801).

Neez Aap ne irshad farmaya:

“Allah Ta’ala un logon ko azaab dega jo logon ko duniya mein azaab dete hain” (Imaam Muslim ne riwayat kiya hai Hadees Number 1833).

52. Padosi Ko Takleef Dena:

Nabi-e-Akram s.a.w. ne farmaya:

“Wo shaqs Jannat mein nahi jayega jis ke padosi uski aezaar saani se mehfooz na hon” (Mulahiza ho Sahih Al-Jamih 7002).

Nabi-e-Kareem s.a.w. ne farmaya:

“Mujhe Hazrat Jibrael bar bar padosi ke saath husn sulok ki takeed karte rahe, yahan tak ke mujhe kayal paida hone laga ke Aap usko waris banadenge”. (Imaam Muslim ne riwayat kiya hai, Nawi 524/1).

53. Musalmano Ko Takleef Pahuchana Aur

Galiyan Dena:

Allah Ta’ala ka irshad hai:

“Aur jo log ayeza pahuchate rehte hain emaan walon ko aur emaan waliyon ko bagair uske ke unho ne kuch kiya ho tu wo log bohtan aur sareeh gunah ka baar (apne upar) lete hain” (Surah : Al-Ahzaab 58).

Nabi-e-Kareem s.a.w. ne farmaya:

“Qayamat ke din Allah Ta’ala ke nazdeek bad tareen shaqs wo hoga jis ke shar se mehfooz rehne ki khatir logon ne

usse qata talqi karliya ho”. (Imaam Bukari ne riwayat kiya hai, Al-Fatah 454/10)

54. Takno Se Niche Kapde Pehenna:

Nabi-e-Kareem s.a.w ne farmaya:

“Jo azaar takno se niche latkayi jaye wo aag mein hogi”

(Imaam Bukari ne riwayat kiya hai)

Ek dosri hadees mein aap ne Irshad farmaya:

“Allah Ta’ala us shaqs ki taraf nigah nahi karega jis ka azaar takabbur ki wajah se niche lataкта ho”. (Imaam Bukari-o-Muslim ne riwayat kiya hai)

Afsoos ke maujodah daur mein uski waba aam hogai hai, bas Allah jis par rehem farmaye whai uss waba se mehfooz hai, logon ke kapde aam taur par takno se neeche hote hai, basa auqat zameen tak pahuch jate hai, Allah Ta’ala hame

aur aap ko iss bad amali se mehfooz rakhe.

55. Sone Aur Chandi Ke Bartano Mein Khana

Peena:

Nabi-e-Kareem s.a.w. ne farmaya:

“Jo shaqs sone ya chandi ke bartan mein khata ya pita hai wo apne pet ke andar jahannum ki aag dakil kar raha hai”.

(Imaam Muslim ne riwayat kiya hai)

56. Mardon Ka Reshmi Aur Sunehri (Sone Ki)

Malbosaat Aur Manso'at Istimal Karna:

Nabi-e-Akram s.a.w. ne farmaya:

“Wahi Shaqs duniya mein reshmi libaas zaeb tan karta hai jiska aakirat (ke malbosaat) se koi hissa nahin” **(Imaam**

Muslim ne Riwayat kiya hai hai' Hadees 1335)

Neez Nabi-e-Kareem s.a.w ka Irshad hai:

“Meri ummat ke mardon par reshmi libaas aur sone pehenna haraam kardiya gaya hai aur aurat ke liye yeh cheezen halaal ki gayi hain” **(Mulahiza ho Sahih Sunan Al-Tirmizi Hadees Number 1404)**

57. Gulam Ka Apne Malik Ke Paas Se Bhaag

Jana:

Nabi-e-Akram s.a.w. ka Irshad hai:

“Jab gulam bhaag jata hai tu uski namaz qubool nahin hoti”

Ek dosri riwayat mein hai:

“Ta'anke apne aaqa ke yahan wapas laut aaye” **(Mulahiza ho Sahih Al-Jamih 257)**

58. Gairullah Ke Liye Janwar Zubah Karna:

Nabi-e-Akram s.a.w ne farmaya:

“Allah Ta’ala ne us shaqs par la’nat farmayi hai jisne gairullah ke liye zubah kiya ho” **(Imaam Muslim ne Riwayat kiya hai, Al-Navvi 259/8)**

Gairullah ke liye zubah karne ki shakal yeh hai ke koi shaqs zubah karte waqt yeh kahe ke yeh janwar shaitan yah kisi buhth ya falan shaik waqairah ke naam se zubah karta hon.

59. Jaan Boojh Kar Apne Aap ko Baap Ke

Ilawah Kisi Aur Ki Taraf Mansoob Karna:

Nabi-e-Akram s.a.w. ne farmaya:

“Jo shaqs jaan boojh kar pane aap ko apne baap ke ilawah kisi aur ki taraf mansoob kare tu uspar Jannat haraam hai”
(Sahih Al-Jamih Hadees Number 5865)

60. Fuzool Behes-o-Mubahis Karna:

Yani kisi ke kalam mein aeb joe karna take uski naehliyat
sabit karke tahqeer ki jaye aur pani qabiliyat ka izhar kiya
jaye. Ek taweel hadees mein Nabi-e-Akram s.a.w. ka rishad
hai:

“Jis shaqs ne kisi batil ma’ala par khath hujjati ki halanke
uski (Sahih Surate haal) se waqif hai tu wo Allah Ta’ala ki
narazgi mol leta hai ta’anke usse baaz aajaye” **(Imaam
Abu Dawood ne Riwayat kiya hai, Mulahiza ho Sahih
Al-Jamih Hadees Number 6196)**

Dosri jagah Nabi-e-Kareem s.a.w. ne farmaya:

“Koi qaum hidayat yaab hone ki baad uss waqt gumrah
hojati hai jab wo behes-o-mobahis mein pardh jati hai”
**(Imaam Ahmed aur Tirmizi ne riwayat kiya hai,
Mulahizah ho Sahih Al-Jamih 5633)**

61. Zarorat Se Zayed Paani Rokna:

Nabi-e-Akram s.a.w. ne farmaya:

“Jis shaqs ne zaroorat se Zayed paani ya sabziyon ko (kisi ko dene se) rok liya tu Allah Ta’ala Qayamat ke din apne fazal-o-karam ko usse rok lenge”. **(Imaam Ahmed ne riwayat kiya hai, Sahih Al-Jamih 6560)**

62. Naap Tol Mein Kami-o-Peshi Karna:

Allah Ta’ala ka Irshad hai:

“Badi kharabi hai (naap tol mein) kami karne walon ke liye, ke jab logon se naap karlen pora hi len aur jab unhin naap ya tol karden tu ghata den”.

(Surah Al-Mutaffifeen : 1 – 3)

63. Tadbeer-e-Ilahi Se Be Qauf-o-Be Fikr Ho

Jana:

Nabi-e-Akram s.a.w kasrat se yeh dua padha karte they:

“Aye dilon ke palatne wale hamare qulob ko apne deen par sabit rakh”

Chunanche arz kiya gaya ke ya Rasoolallah aap ko hamare silsile mein katrah hai, tu Aap s.a.w ne farmaya: saare quloob rahmaan ki ungliyon mein se do ungliyon ke darmiyan hain unko jis tarha chahta hai ulat-ta palat-ta rehta hai. **(Imaam Ahmed ne riwayat kiya hai, Sahih Al-Jamih 1685)**

Isliye aye Bhai! Aap ko apne emaan aur amal-e-salih aur namaz-o-roze aur tamaam ibadat khuwah kitne hi ziyadah aur ache hon uske pesh nazar ajab aur khud pasandi mein mubtila nahi hona chahiye kyunke yeh sab sarasar fazal

kudawandi hai wo chashm zadan mein salb kar sakta hai aur un inam-o-ikram se tum mehroom pbhi ho sakte ho, aur istarha quloob khair-o-barkat se khali hosakte hain.

Iss liye kud pasandi aur ehssaas bartari se ijtinab karna chahiye, baaz bewaqof log kehne lagte hainke hum falan falan shaqs se Afzal hain kyun ke hum aise aise kaam anjam dete hain jo unhon ne nahin kiya hai. Halanke Allah Ta'ala tamaam afaal aur dilon ke rason ko janta hai, Bahaisiyat ek sache musalman kea ap ko hamesha Allah ke khauf-o-gazab se darna chahiye aur pani kotahiyon ka ehssaas-o-aetiraf karna chahiye aur a'maal husna ko kam hi tasawur karna chahiye aur apne ko aisi kaifiyat mein rakhna chahiye jis ko Nabi-e-Akram s.a.w. ne yun bayan farmaya:

“Apni zubaan ko qabo mein rakho aur apne ghar ko kushada samjho aur pane gunahon par gira-o-zari karte raha karo”

(Imaam Tirmizi ne riwayat kiya hai, Sahih Al-Jamih 1392)

Is liye apne amal-e-salih par barosa na karo aur Allah Ta’ala ke makr se kudh ko mehfooz na samjho aur un logon ki tarha na bano jinke mutaliq Allah Ta’ala ka Irshad hai:

“Kya yeh log Allah ki kufiya tadbeeron se be kauf hogaye hain, So Allah ki tadbeer se koi bhi be kauf nahi hota, bajaz unlogon ke jo ghaate mein aachuke hain.

Aur Allah Ta’ala se hamesha husool aafiyat ke liye duaen karte raha karo aur uss dua ko dohrate raha karo **“Ya Muqallibal Quloob Sabbit Qalbi ‘Ala Deenik”** aur Allah Ta’ala se aaqibat bilqair talab karte raha karo.

64. Murdar Janwar Aur Suar Ka Gosht

Khana:

Allah Ta'ala ka Irshad hai:

“Aap s.a.w. keh dijiye ke mujh par jo wahi aati hai us mein tu main (aur) kuch nahi haraam pata kisi khane wale ki liye siwae uske wo murdar ho ya behta hua khoon ho ya suar ka gosht ho kyun ke wo bilkul hi gandah hai”.

(Surah : Al-In'aam : 145)

Nabi-e-Akram s.a.w. ne farmaya:

“Jis shaqs ne nard (Shatranj) khela, goya usne suar ke gosht aur uske khoon mein apna haat rang liya” (Imaam Muslim ne riwayat kiya hai, Mulahizah ho Alnawi 155/9)

Jab Huzoor-e-Akram s.a.w., suar ke gosht aur khoon se haat aalodah hone ka gunah hi nahi balke gunah-e-kabirah

farma rahe hain tu uska khana aur istimal karna ma'az Allah kitna bada gunah hoga. Allah Ta'ala isse mehfooz rakhe.

65. Namaz-e-Jumma Aur Jama'at Ka Chodhna:

Nabi-e-Akram s.a.w. ne farmaya:

“Log jumma ko chodhne se baaz rahen warna Allah Ta'ala unke dilon par muhar laga dega phir wo gafilon mein se hojaenge”. **(Imaam Muslim ne riwayat kiya hai Hadees Number : 865)**

Dosri hadees mein Irshad hai:

“Jis shaqs ne azaan suni aur (Masjid mein) nahi aaya tu uski namaz hi nahi hoti magar uzar ke waqt”.

(Ibn-e-Maja aur Ibn-e-Haban ne riwayat kiya hai,

Mulahizah ho Sahih Al-Jamih 6300)

66. Allah Ta'ala Ki Rahmaton Se Mayos

Hona:

Allah ki rahmat se mayos tu bas kufr hi log hote hain.

Nabi-e-Akram s.a.w. ne farmaya:

“Tum mein ka har ek shaqs Allah Ta'ala se husn-e-zan rakhte hue wafat paye”.

(Imaam Muslim ne riwayat kiya hai, Al-Nawi 396/10)

67. Musalman Ko Kafir Tehrana:

Nabi-e-Akram s.a.w. ne farmaya:

“Jisne apne kisi musalman bhai ko kafir kehkar mukatib kiya tu un mein se koi ek uska mustahiq hogaya”. (Ise Imaam Bukari ne kitab-ul-Adab mein riwayat kiya hai)

68. Makr-o-Fareb Aur Dhoke Baazi:

Allah Ta'ala ka Irshad hai:

“Aur buri chalon ka wabal unahi chaal walon par padhta hai” **(Surah: Fatir 43)**

Nabi-e-Akram s.a.w. ne farmaya:

“Makr-o-Fareb aur Dhoke baazi ka hasr jahannum hai”

(Imaam Bahiqi ne Shuaibul Imaan mein riwayat kiya hai, Mulahizah ho Al-Silsilaul Sahihya 1057)

69. Musalmano Ke Khilaf Jasoosi Aur Unki Pardahdari Karna:

Allah Ta'ala ka Irshad hai:

Aur aap aise shaqs ka bhi kehna na mane jo bada qasmein khane wala hai, zaleel hai, tana baaz hai, chugal khoori

karte phirta hai.

Ek taweel hadees mein Nabi-e-Kareem s.a.w. ka yeh Irshad hai:

“Jis ne kisi musalman ke mutaliq aisi baat kahi jo uske andar nahi payi jati Allah Ta’ala use jahanamiyo ke peep aur pasine mein tehrayega ta-waqte ke wo apni kahi hue baat se nikal jaye, halanke wo nahi nikal sakta” **(Abu Dawood aur Tibrani ne riwayat kiya hai, Sahih Al-Jamih 6196)**

70. Sahaba Ko Bura Bhala Kehna:

Nabi-e-Akram s.a.w. ne farmaya:

“Mere Sahabah ko bura bhala na kaho, qasam hai uss zaat-e-paak ki, kiske haath mein meri jaan hai agar tum mein se koi shaqs Ohad (pahad) ke barabar bhi (Allah ke raste

mein) sona kharch kare tab bhi unke ek mad ya nisf mad ke barabar nahin ho sakta” **(Imaam Bukari ne riwayat kiya hai, Al-Fatah 21/6)**

Mazeed Nabi-e-Kareem s.a.w. ka Irshad hai:

“Jis ne mere Sahabah ko gaali di uss par Allah Ta’ala ki aur Farishton ki aur tamaam logon ki lanat hai” **(Imaam Tibrani ne riwayat kiya hai, Sahih Al-Jamih 6285)**

71. Na Haq Faisla Karna:

Nabi-e-Kareem s.a.w. ne farmaya:

“Wo qisam ke qazi jahannum mein jayenge, aur ek Qazi Jannat mein jayega, Jis Qazi ne haq tak rasayee hasil ki aur uske mutabiq faisla kiya wo Jannat mein jayega, aur jis Qazi ne haq ki marofat rakhte hue qasdan zalimana faisla kiya, ya bagair ilm-o-tahqeeq ke (na haq) faisla kiya, tu yeh

dono (qisam ke Qazi) jahannum mein jayenge”.

(Hakim ne riwayat kiya hai, Sahih Al-Jamih 4298)

72. Fehesh Kalami Karna:

Nabi-e-Akram s.a.w. ne farmaya:

“Jis shaqs ke andar yeh chaar cheezen hon wo pakka munafiq hai, aur jisne andar unmein se koi ek sifat hogi tu wo nifaq ki ek sifat ka hamil hoga ta-anke use chodhde, Jab uske paas amanat rakhi jaye tu kiyanat kare, aur jab baat cheet kare tu jhoot bole, aur jab muahidah kare tu gaddari kare, aur jhagda kare tu fehesh kalami kare”. **(Imaam**

Bukari-o-Muslim ne riwayat kiya hai, Sahih Al-Jamih Hadees Number 889)

73. Nasab Mein ‘Aeb Joyee Karna:

Nabi-e-Kareem s.a.w. ne farmaya:

“Jis shaqs ke andar yeh do sifaten hon unse wo kufr tak pahunch sakta hai, nasabon mein ta’an-o-tashni karna, aur murdon par noha karna”. (**Imaam Muslim-o-Ahmed ne riwayat kiya hai, Sahih Al-Jamih Hadees Number 138**)

74. Murdon Par Nohagiri Karna:

(Mazkorah Bala Hadees iski daleel hai)

75. Sang Mel Mita dena:

Nabi-e-Akram s.a.w. ne farmaya:

“Allah Ta’ala ne us shaqs par lanat bheji hai jo raaston ke sang mel ko mita deta hai”. (**Imaam Muslim aur Dosre Muhaddiseen ne riwayat kiya hai, Sahih Al-Jamih 5112**)

76. Kisi Buri Aadat Ka Aejaad Karna Ya

Gumrahi Ki Dawat Dena:

Nabi-e-Akram s.a.w. ne farmaya:

“Jis shaqs ne islam mein koi naya tariqa aejaad kiya tu uspar uska aur uspar amal karne walon ka gunah hoga jabke uske karne walon ke gunahon mein koi kami nahi ki jayegi” **(Imaam Muslim ne riwayat kiya hai)**

77. Baal Mein Baal Milana Aur Jism

Gundwana:

Nabi-e-Akram s.a.w. ne farmaya:

“Allah Ta’ala ki lanat ho jism godne wali par aur gudwane waliyon par, aur un auraton par jo Eyebrow yani bhawon ke baal chunti hain aur un auraton par bhi jo chunwati hain, aur Allah ki lanat ho un auraton par jo husn ke liye danton

ke karmiyan kushadki karti hain jo Allah ki kalqat ko badalne wali hain”. **(Imaam Bukari-o-Muslim riwayat kiya hai, Sahih Al-Jamih 5104)**

Ek dosri hadees mein farmaya:

“Allah ki lanat ho us aurat par jo (balon ko lamba ya phola hua banana ke liye dosre kisi mard ya aurat ke baal) apne balon mein ya kisi aur ke balon mein milaye, aur us aurat par bhi Allah ki lanat ho jo kisi aurat se kahe ke dosre ke baal mere balon mein milade”.

Aur Farmaya:

“Allah ki lanat ho us aurat par jo godne wali hai aur us par bhi jo gudwane wali hai”

78. Kisi Musalman Ko Loha Dikha Kar

Dhamki Dena:

Nabi-e-Akram s.a.w. ne farmaya:

“Jis shaqs ne kisi (musalman) bhai ko loha dikha kar dhamki ki, tu farishte us par lanat bhejte hain, agar che wo uska haqeeqi bhai ho” **(Imaam Muslim waqiarah ne riwayat kiya hai)**

Iss shaded waeed ki tawajjah karte hue ek dosri hadees mein Nabi-e-Kareem s.a.w. Irshad farmate hain:

“Is liye ke tum mein koi shaqs yeh nahi janta ke shaitan uske haat se (hatiyar) kheench le aur wo (shaqs) jahannum ke gadhe mein jagire”.

(Imaam Muslim ne riwayat kiya hai, hadees number 2617)

79. Haram Mohtaram Mein Mulhidana Kaam

Karna:

Allah Ta'ala ka Irshad hai:

Aur Masjid-e-Haram se jisko hum ne muqarrar kiya hai logon ke waste ke usmein rehne wala aur bahar se aane wala sab barabar hai, aur jo koi bhi uske andar rasti se hat kar zulm ka rasta iktiyar karega hum use dardnaak azaab chakayenge.

Qur'an-e-Kareem aur sunnat Taiba ke Roshni mein pichle safhat mein baaz un-aham kabirah gunahon ka tazkirah tha jinhen Ulama-e-kram ne apni apni talfiyat mein aur kusoosan Imaam Zehbi r.a. ne apni mashoor-o-marooof kitab "Al-Kabaer" mein madwan farmaya hai.

Aakhir mein hum Allah se dua goh hain ke wo hum ko un tamaam kabirah gunahon se mehfooz rakhe jin se hum waqifiyat rakhte hain ya nahin rakhte aur un tamaam

cheezon se ijtinaab ki taufeeq de jise wo pasand nahin fermata, aur jo kotahiyon hogai hain unhin muaf farmaye. Neez hume iss muflis ke qabeel se na banaye jis ke mutaliq Nabi-e-Akram s.a.w. ne yeh farmaya hai:

“Jante ho ke muflis kise kehte hain? Meri Ummat mein dar haqeeqat muflis wo shaqs hai, jo Qayamat ke roz Namaz, Zakat wagairah le kar hazir hoga, aur aisi halat mein hazir hoga ke kisi ko duniya mein gaali di hogi, kisi ko tohmat lagai hogi, kisi ka maal hazm karliya hoga, kisi ki khoon rezi ki hogi, ya kisi ko nahaq mara peeta hoga, tu jiss shaqs ko maslan usne gaali di hogi use uski nekiyan dedi jayegi aur dosre ko maslan jis ko usne mara peeta hoga usko bhi uski nekiyan dedi jayegi, phir unmazalim kea da hone se pehle agar uski nekiyan katam hogain tu un mazlomon ke

gunah uske sar daldiye jayenge phir uss ko jahannum mein phenk diya jayega”.

(Imaam Ahmed aur Tirmizi ne riwayat kiya hai, Sahih Al-Jamih 87)

Isliye har musalman bhai ko apna zati muhasaba karna chahiye, qabal uske ke Allah Ta’ala Qayamat ke din usse muhasaba farmaen, lihaza har din ya har hafte ya kam az kam har mahine yeh muhasaba karlena chahiye ke Khuda na kuwasta usse koi aisa qaul-o-fa’al tu sarzad nahin hogaya hai jo sahih aqeedah ke manafi ho, ya deen ke sutoon Namaz mein Kotahi tu nahin ho rahi hai, kya Islaam ke baqiya arkan sahih taur par ada horahe hain, ya mazkorah bala kabeerah gunahon ka martakab tu nahin ho raha hai aur use tauba ki taufeeq ho rahi ke nahi? Lihaza

aye bhai! Aap ko sachi tauba karne mein jaldi karni chahiye kyun ke kabirah gunah sachi tauba karne se muaf kardiya jate hain (In-Sha Allah)

Isi tarha tauba Annasoh ki jand shartein hain:

Awwal: Gunah ke irtikab par sharmindah hona.

Dowam: Gunah ko dobarah na karne ka azm musmam karna.

Sowam: Iklaas ke saath sirf Allah Ta'ala ki raza ke liye tauba karna.

Chahram: Gunah ke irtikab mein huqooqul ibad ki haq talfi ki surat mein haq ko saheb-e-haq tak pahuchana, jaise Aap ne kisi shaqs ko gaali di ya zabardasti usse koi cheez haasil Karli, tu sab se qabal un huqooq ko wapas kiya jaye aur usse muafi ki darquwast ki jaye.

Aur agar kisi se aisa kabirah gunah sar zad hua ho jis mein kisi dosre shaqs ki haq talfi na hue ho tu usse tauba karne ke liye mazkorah bala pehli teen sharten kafi hain.

Hum Allah Ta'ala se dast bad'a hain ke wo hamare gunahon ko muaf aur tauba ko qubool farmaye. **“Innahu Samium Mujeeb”**.

Nabi-e-Akram s.a.w. ne farmaya:

“Har Aadmi se galati sarzad hoti hai, laikin galati karne walon mein ache wo log hain jo tauba karlete hain”.

(Imaam Ahmed aur Tirmizi wagairah ne riwayat kiya hai)

Kabir agunah ke mutaliq yahan yeh baat wazih kardena munasib malum hota hai ke jab gunah-e-kabira kisi se sarzad hota hai tu us ka gunah sirf usi shaqs tak medod

rehta hai, yahan agar usne kisi dosre ki uske irtikab karne mein madad ki hai tu usko bhi murtakab hone wale ki tarah gunah milga, aur yahi usool gunah-e-sagira ke mutaliq bhi hai.

Iss liye har musalman ko dayee khair hona chahiye aur dayee shar-o-masiyat nahin hona chahiye.

Allah Ta'ala hum sab logon ko usse mehfooz rahe.

FASL

Ba'az un gunahon ka bayan jin ke kabira hone ka ehtimal hai.

Rasoolallah s.a.w. ne farmaya:

“Jis ne kisi ki biwi ya gulam ko uske kilaf bhadkaya wo hum mein se nahi” **(Mulahiza ho Silsila Al-Ahadees**

Sahih, Hadees number 324)

Rasoolallah s.a.w. ne farmaya:

“Jis ne apne (musalman) bhai ko ek saal tak chode rakha tu yeh uska khoon bhanne ki manind hai” (iss ko Imaam Ahmed aur Abu Dawood wagairah ne riwayat kiya hai, mulahiza ho: **Sahih Al-Jamih hadees number 6581**)

Rasoolallah s.a.w. ne farmaya:

“Allah ki muqarrar kirdah kisi had ke nifaaz mein jis ki sifarish hael hogi usne Allah ke amr ki mukalifat ki”

(iss ko Abu Dawood aur Tibrahi waqairah ne riwayat kiya hai, mulahiza ho : Sahih Al-Jamih hadees number 6196)

Rasoolallah s.a.w. ne farmaya:

“Jis ne bila ijazat kisi ke ghar mein jhanka tu unke liye rawa hai ke uski Aankhen phood den”. **(Iss ko Imaam Muslim**

ne riwayat kiya hai)

Rasoolallah s.a.w. ne farmaya:

“Wo shaqs Allah Ta’ala ka bhi shukr guzaar nahi ho sakta jo logon ka shurk ada ana kare”. **(Ise Imaam Ahmed, Abu Dawood aur Ibn-e-Haban ne riwayat kiya hai, mulahiza ho : Sahih Al-Jamih hadees number 7719)**

